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The Approach of Islamic Da'wah in Global Education: A Thematic Analysis of Contemporary Challenges

Muhammad Fikri Norddin (iD)[1*], Wan Hanim Nadrah Wan Muda (iD)[2], Fazlinda Ab Halim (iD)[3] & Intan Farhana Saparuddin (iD)[4]

[1,2,3] Faculty of Technical and Vocational Education, Universiti Tun Hussein Onn Malaysia, 86400, Parit Raja, Batu Pahat, Johor.
[4] Centre of General Studies and Co-curricular (PPUK),Universiti Tun Hussein Onn Malaysia, 86400, Parit Raja, Batu Pahat, Johor.

ABSTRACT

The approach of Islamic Da'wah refers to the methods or techniques practiced by each individual who plays the role of a preacher in conveying Islamic teachings to others. However, any approach must inevitably have challenges that need to be overcome to ensure the successful implementation of the approach. Skills among preachers, especially educators using the Da'wah approach, are crucial to ensure that teaching and learning sessions can be conducted effectively in educational institutions in line with the current educational changes. Therefore, this article delves deeply into the Da'wah approach used in global education and the challenges in implementing the Da'wah approach in educational institutions. The results of the systematic analysis using the ENTREQ technique in the selection of 15 articles reveal the existence of 5 main themes covering the challenges of the Da'wah approach in education, namely the challenges of the Da'wah approach in technology, challenges in the implementation of the Da'wah approach, challenges in the content of the Da'wah approach, challenges of the Da'wah approach among the disabled and special needs individuals, as well as challenges in the acceptance of the Da'wah approach involving education. This article is also expected to serve as a guide for educators in conducting more effective teaching and learning activities based on the guidelines provided by the Ministry of Education (KPM) to ensure the country's education moves towards higher quality education in line with the Malaysian Ministry of Education Strategic Plan (PSKPM) 2024-2030, focusing on Core 1 in enhancing access and quality of education in Malaysia.

1. Introduction

Da'wah in education is not merely the transmission of religious knowledge, but encompasses the process of character development, morals, and deep religious understanding (Ahmad Fauzi et al., 2022). In the context of the global education system, *Da'wah* should align with the principles of *Ta'lim, Tarbiah, and Tazkiyah*; however, challenges

often hinder its effectiveness (Sabri & Othman, 2022). *Da'wah* is not merely the transmission of religious information or knowledge, but encompasses efforts to shape character, foster critical thinking based on monotheism, and develop students' personalities holistically.

Conceptually, non-dialogical *Da'wah* and a lack of contemporary pedagogical approaches result in students being less interested and less emotionally or intellectually engaged. This becomes complicated when the focus of the education system is more directed toward academic achievement rather than the spiritual and moral development of students (Shaqirah & Othman, 2022). This challenge is further complicated when the education system places more emphasis on academic achievement compared to spiritual and moral development, leading to the Da'wah approach implemented within institutions being seen as secondary and not holistic.

Educational institutions not only need a practical *Da'wah* approach in terms of content and delivery methods, but they must also emphasize the formation of a conducive environment based on love, tolerance, and manners, as exemplified by the Prophet Muhammad SAW in his Da'wah (Ibrahim et al, 2022). The approach based on wisdom (*Da'wah Bil Hikmah*), good advice (*Mau'izah Hasanah*), and wise discussion (*Mujadalah*) should be the foundation of Da'wah pedagogy in modern education (Al-Qaradhawi, 2020)

Existing scholarship on *Da'wah* in education has predominantly focused on localised contexts, traditional instructional settings, and normative religious frameworks. Many studies emphasise curriculum design, teacher roles, or pedagogical strategies within specific national or institutional environments. While these contributions are valuable, they often remain context-bound and provide limited engagement with broader global educational challenges such as multiculturalism, pluralistic value systems, identity negotiation, and the influence of global educational discourses.

Moreover, previous studies tend to examine *Da'wah*-related educational practices in isolation, with relatively few attempts to synthesise contemporary challenges through systematic analytical frameworks. In particular, there is a lack of thematic analyses that integrate diverse perspectives from existing literature to identify recurring challenges faced by Islamic *Da'wah* within global education contexts. As a result, the field lacks a consolidated understanding of how *Da'wah* approaches are shaped, constrained, or transformed by global educational dynamics.

Addressing these gaps is increasingly important as Islamic educational institutions and educators navigate the tensions between religious authenticity and global educational expectations. Therefore, this study aims to provide a thematic analysis of contemporary challenges in Islamic *Da'wah* within the context of global education. By systematically examining existing literature, the study aims to identify key themes that reflect the complexities, constraints, and opportunities facing *Da'wah*-oriented education in an increasingly interconnected world.

2.Literature Review

Bil	Authors	Challenges
1	Ismail & Osmani, **(2025)**	Using contemporary *Da'wah* methods through structured Da'wah strategies.
2	Mohd Rashid & Ridhuan **(2025)**	The delivery of Da'wah needs to encompass all groups, including people with disabilities (PWDs), especially the deaf community.
3	Mustapa **(2024)**	Time constraints, the influence of social media, and a lack of student motivation.
4	Izani **(2024)**	The existence of a generation gap in technology use, students' dependence on gadgets, and the difficulty of monitoring students living outside the dormitory.
5	Ab Rahim et al., **(2024)**	The similarities and differences between traditional preachers and contemporary celebrity preachers in terms of their knowledge, personality, piety, appearance, and morals.

6	Masud **(2023)**	The materials used for the *Da'wah* program in the aspect of Aqidah are still insufficient.
7	Ismail et al., **(2023)**	There are still parents/guardians who do not monitor gadget usage enough, and are less focused on their children's education due to their respective busy schedules.
	Nasir & Mat Teh **(2022)**	Celebrating their needs and thinking levels.
9	Matussin & Thoha **(2022)**	Improvements to the content and guidance methods.
10	Ahmatd et al., **(2022)**	Applying creative and practical techniques to train converts to become successful mukallaf.
11	Nordin et al., **(2022)**	Teenagers are more interested in other online activities compared to religious programs.
12	Nik Shabery et al., **(2022)**	Specific needs and certain methods must be duly considered by preachers so that Islamic *Da'wah* can be delivered well and effectively.
13	Ismail et al., **(2020)**	Shows that there are less effective *Da'wah* and educational programs, such as Qiamulail and self-reflection programs.
14	Abdul Hatim & Sahad **(2020)**	Utilizing art in *Da'wah* is a challenging endeavor.
15	Sulaiman et al., **(2020)**	Identifying *Da'wah* approaches based on the theme, methods, and location of the Da'wah.

Table 1: Analysis of Challenges in the *Da'wah* Approach in Education

3. Methodology

Researchers used a systematic analysis study method guided by the ENTREQ development steps to conduct this qualitative study.

ENTREQ Development Steps

It is undeniable that there is no single best or correct approach to developing guidelines. However, the steps in developing ENTREQ are very helpful in producing thematic analysis by referring to qualitative studies.

3.1 Identifying the need for guidelines

Identifying the need for reporting guidelines for qualitative research synthesis is based on drawing from the results of past collective experiences in using, publishing, reviewing, and teaching qualitative research synthesis. In this study, collective exploration and experiences were drawn from existing previous studies that discussed the issue of challenges in the Da'wah approach in education. A systematic literature review was conducted using Google Scholar, MyJurnal and MyCite which were accessed within the last 6 years, from 2020 to 2025, and served as references for the researcher.

3.2 Generate items to be included in the checklist

Initial items for inclusion in the "Enhancing Transparency in Reporting Qualitative Research Synthesis (ENTREQ)" statement were inductively generated from guidelines for synthesizing qualitative research. The search and filtering of relevant inputs yielded one keyword: the Da'wah approach in education in Malaysia, which served as a search criterion.

3.3 Checklist trial test

To test our initial framework and gain approval for the inclusion of each item, the reporting framework was pilot-tested against twenty-three published qualitative studies, selected explicitly from our search results to identify a range of publication years, methods, and methodologies, as well as education-related topics. Initially, 23 articles met the requirements based on the desired focus topic. However, after screening and filtering, only 15 articles met the researcher's requirements, as determined by the article titles considered in the literature review report. This literature review framework prioritizes focusing on several challenges of the Da'wah approach in education in Malaysia. Overall, the structure of the ENTREQ synthesis process is illustrated in Figure 1 below. Figure 2 illustrates the domains identified by the ENTREQ technique for qualitative studies.
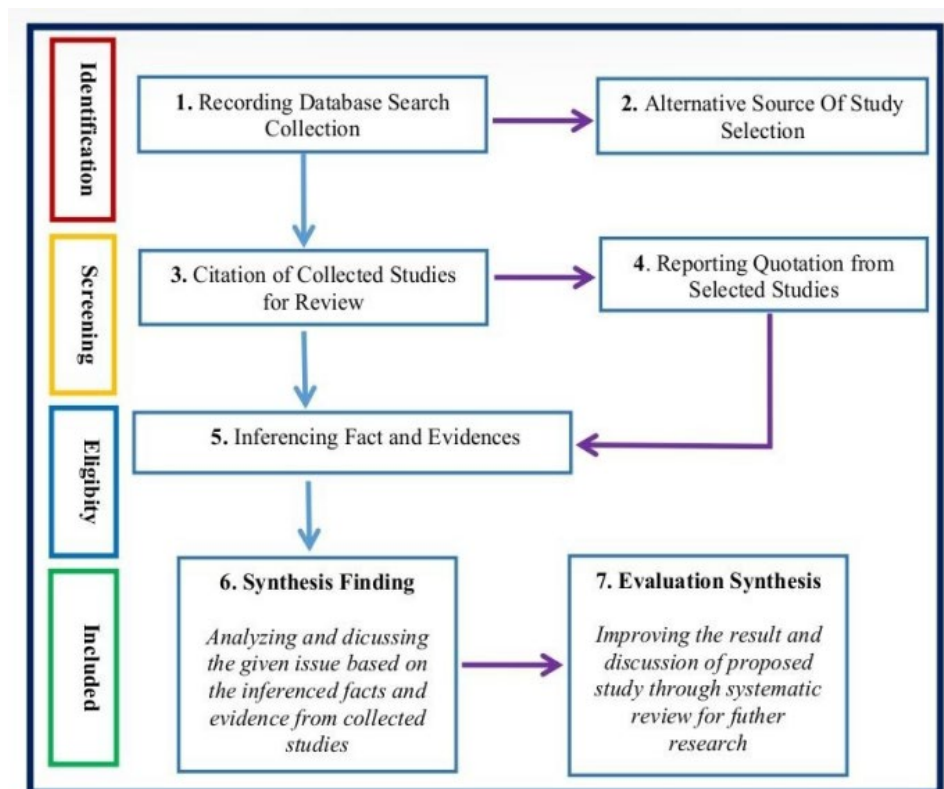

Figure 1: Structure of the ENTREQ Synthesis Evaluation Process (Adapted from Abdullah et al., 2022)

This study employed a qualitative research design, utilizing thematic analysis, to examine contemporary challenges in Islamic *Da'wah* within global educational contexts. Thematic analysis was selected for its suitability in identifying, analysing, and interpreting patterns across textual data. The analysis followed a systematic and iterative process.

First, data familiarisation was conducted through repeated and careful reading of the selected literature to gain an overall understanding of the content. Second, open coding was undertaken to identify meaningful units related to *Da'wah* practices, educational challenges, and global contextual factors. These initial codes were generated inductively from the data without imposing predefined categories.

In the third stage, the codes were organised and categorised based on conceptual similarities, allowing broader patterns to emerge. This process led to the development of preliminary themes that captured recurring issues and challenges. Finally, the themes were reviewed, refined, and validated to ensure internal coherence and relevance to the research objectives. The final set of themes represents a structured synthesis of contemporary challenges affecting Islamic *Da'wah* in global education.
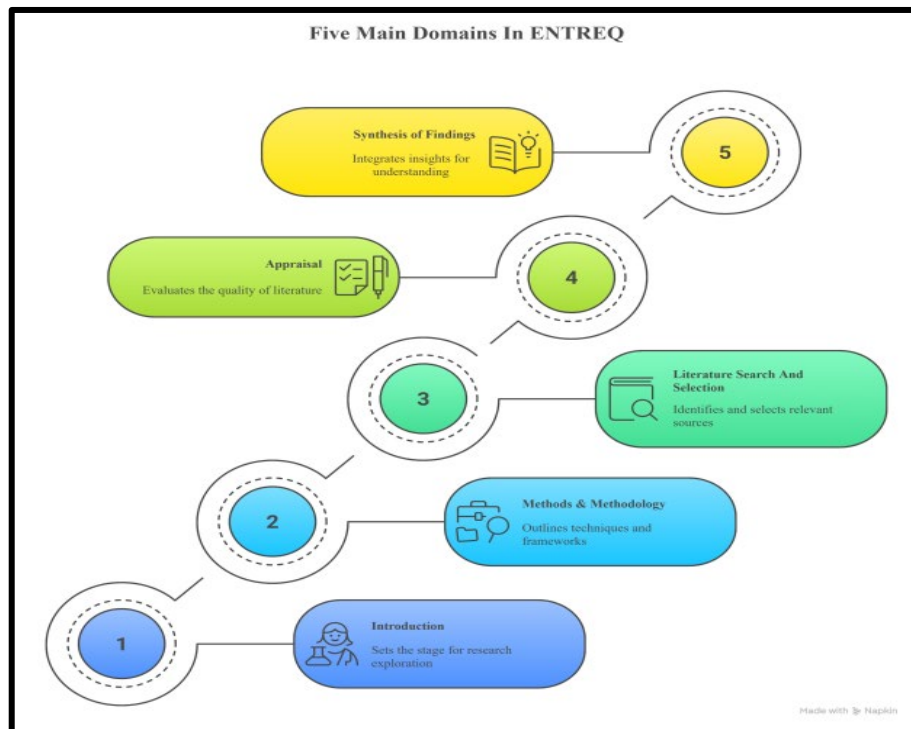
Figure 2: Five Main Domains in the ENTREQ Process (Adapted from Tong et al., 2012)

4. Quality Appraisal

The quality appraisal of the included studies was conducted collaboratively by the authors, drawing on their academic expertise in qualitative research and Islamic education. The appraisal process followed predefined criteria to ensure consistency and methodological rigor. Discrepancies in appraisal decisions were resolved through discussion until consensus was reached. This aspect was not explicitly reported in the initial manuscript and is now clarified to enhance methodological transparency.

5. Results

Fifteen research articles have been studied to identify and can be used to examine "Challenges of Da'wah Approaches in Education." Based on the findings obtained from the study, five main themes of challenges in the Da'wah approach to education in Malaysia are identified. To facilitate analysis, the "Challenges of the Da'wah Approach in Education" have been summarized in Figures 3 to 7 below. While table can be in any formats available in the word processor. Table 1 is included below for illustration purpose.
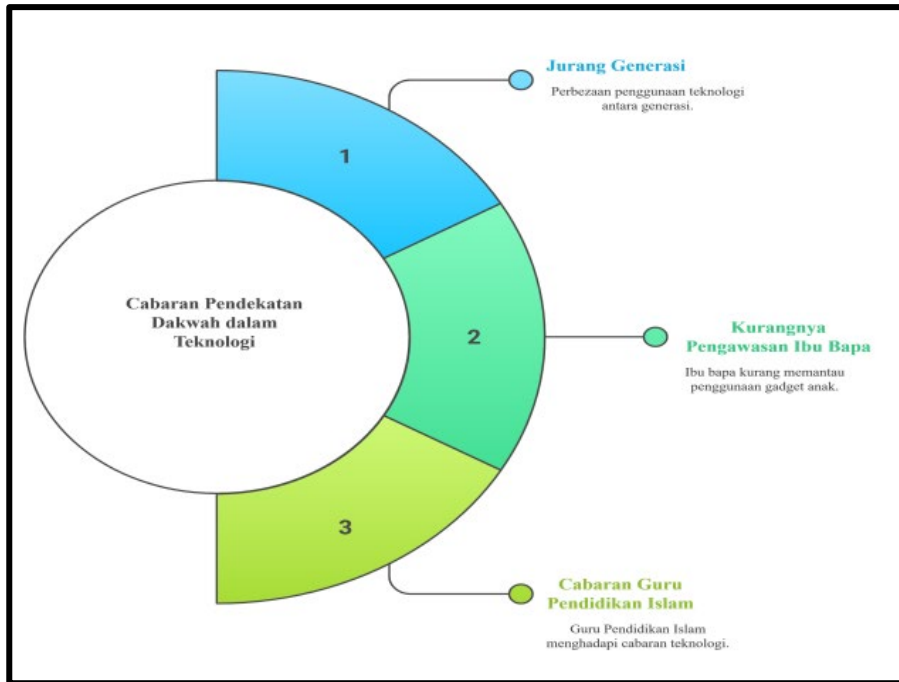
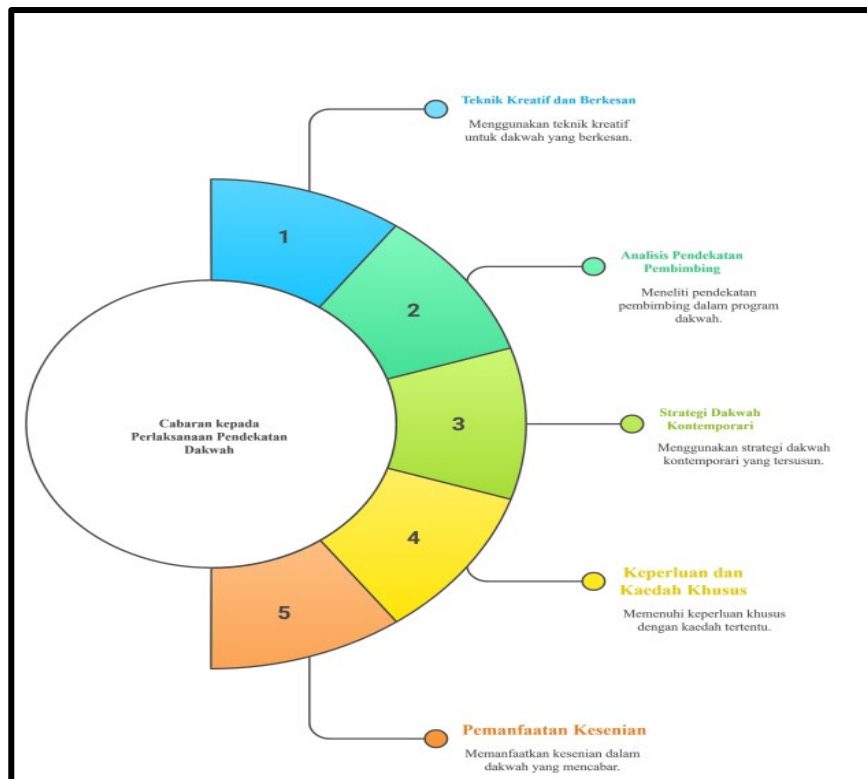**Figure 3:** Challenges of the Da'wah Approach in Technology

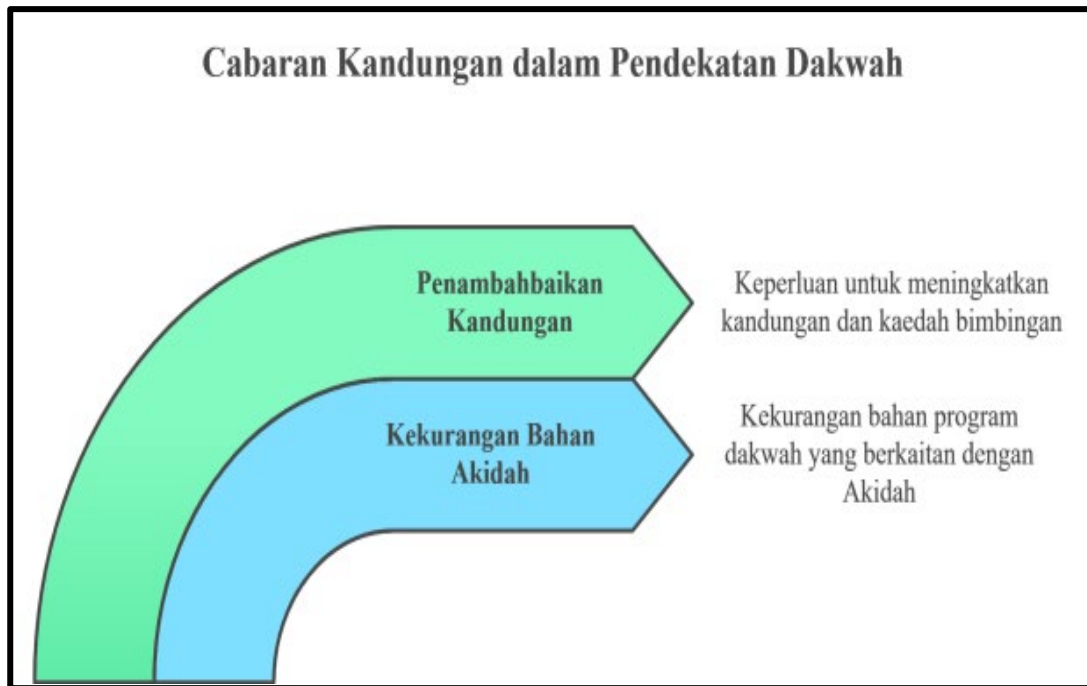**Figure 4:** Challenges to Implementation Approach to Da'wah
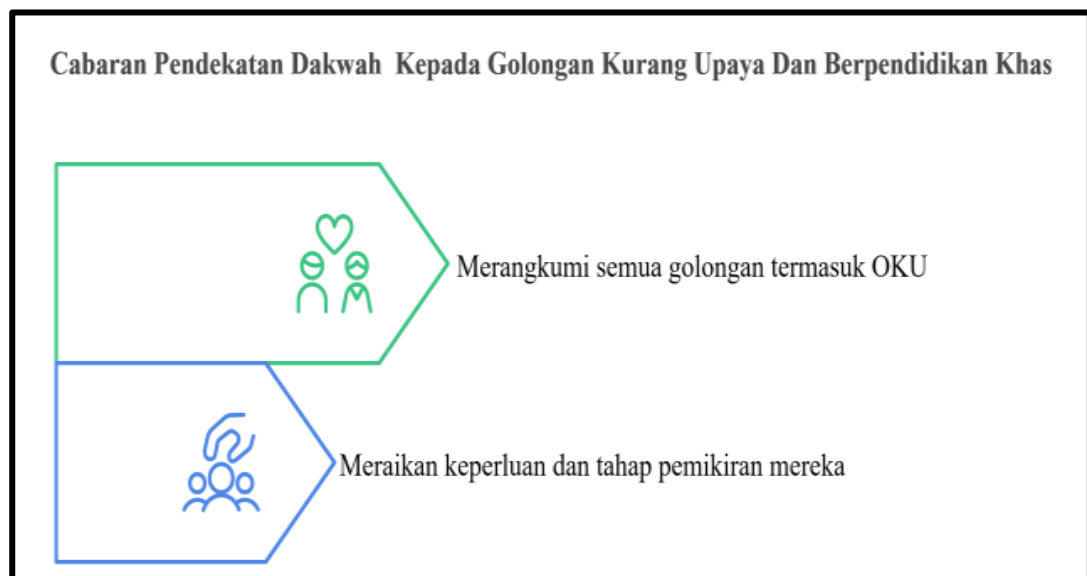
Figure 5: Content Challenges Within Da'wah Approach

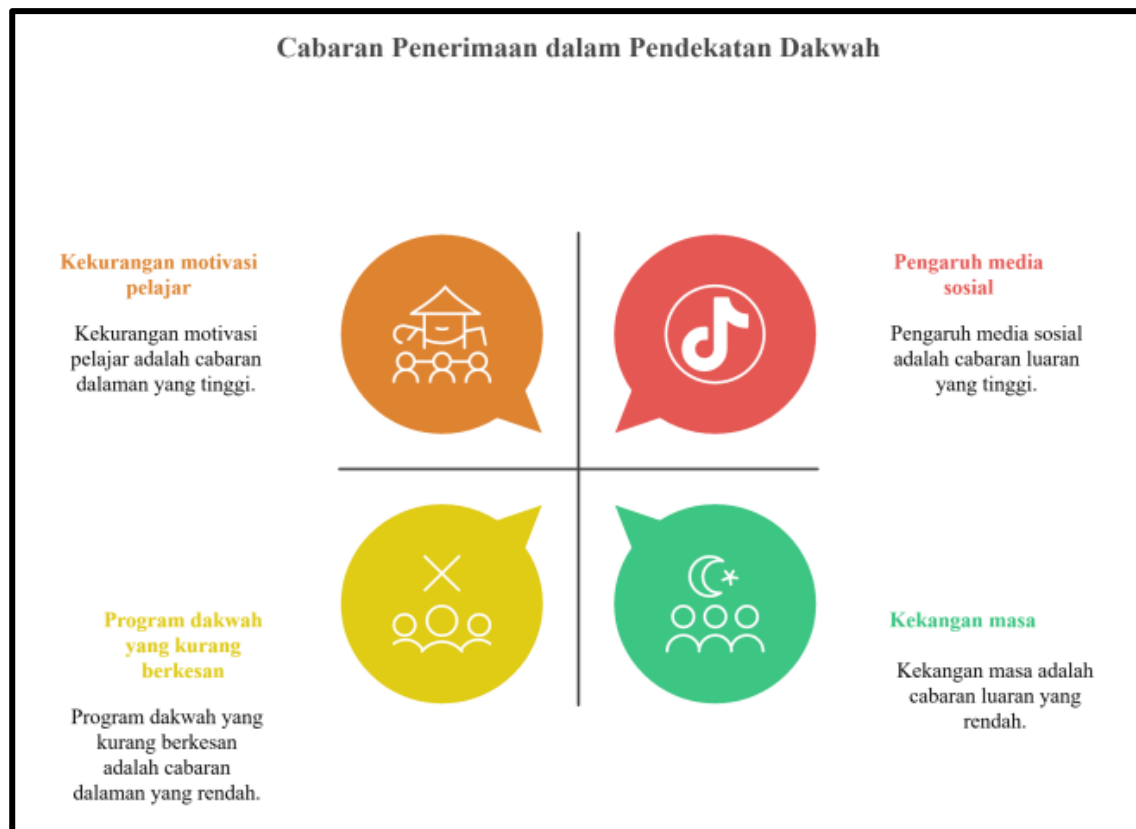**Figure 6:** Challenges of the Da'wah Approach to Low-Effort and Special Education Groups

Figure 7: Challenges in Reception Da'wah Approach

6. Discussion

6.1 Challenges of the Da'wah Approach in Technology

Figure 3 above illustrates the challenges associated with the Da'wah approach involving technology. The approach to Da'wah in the digital era now faces various complex challenges that require serious attention from various parties, particularly within the context of Islamic education. One of the main challenges is the significant generational gap between educators and young people, which makes it difficult to effectively convey the message of Da'wah through technological mediums (Izani, 2024). Digital natives who are proficient with various applications and interactive content tend to pay less attention to traditional, one-way, and less engaging preaching approaches (Hashim et al., 2022).

At the same time, the lack of parental supervision over children's use of technology also poses a risk of moral deviation, as open access to various digital platforms without proper guidance can lead to negative influences that contradict Islamic values (Izani et al., 2020; Salleh & Ahmad, 2023). Additionally, Islamic Education teachers also face challenges in terms of their readiness and competence in effectively integrating technology into their teaching. A large proportion of teachers continue to struggle with adapting to the latest technological developments, which in turn limits the effectiveness of delivering the message of Da'wah in the classroom (Zulkifli et al., 2021). Therefore, concerted efforts must be mobilized to strengthen teacher professional development, raise parental awareness, and adopt a holistic and responsive approach to Da'wah in line with the changing times.

6.2 Challenges to Implementation Da'wah Approach

Figure 4 above illustrates the challenges to implementing the Da'wah approach. The implementation of the Da'wah approach in Malaysia faces various challenges in combining creative and practical techniques, including the integration of art as a medium for contemporary Da'wah, the analysis of mentoring approaches, and the identification of specific needs and methods tailored to the local context. A study on Guidance Teachers for Converts in Selangor identified weaknesses in delivery skills and a lack of exposure to interactive techniques, such as the use of electronic aids and outdoor activities, indicating a need for in-depth training for Da'wah guides (Ahmad et al., 2022; Ahmad & Yunus, 2023).

In the context of contemporary strategies, the use of digital media in Malaysia presents significant opportunities for growth. However, it is accompanied by several serious challenges, such as low ICT literacy among preachers, limitations in structured content, and ethical issues related to technology that need to be addressed to ensure the accurate reception of the Da'wah message (Mokhtar et al., 2024). Additionally, the approach through art, such as nasyid, has proven effective as a means of Da'wah that is educational and relevant to contemporary lifestyles, helping to strengthen religious messages through music and visual arts (Abdul Hatim & Sahad, 2020).

This integration of art aligns with the need for creative methodologies that target audiences, particularly young people, based on relevant natural approaches. In conclusion, the implementation of Da'wah in Malaysia needs to be supported by building the capacity of Da'wah guides through digital and creativity training, the use of evidence-based strategies and contemporary culture, and the utilization of artistic mediums such as nasyid, interactive visuals, and storytelling to ensure that Da'wah remains effective and is absorbed by modern society.

6.3 Internal Content Challenges Da'wah Approach

Figure 5 above illustrates the content challenges in the Da'wah approach. The implementation of Da'wah in Malaysia faces various significant challenges from a content perspective, including the improvement of Da'wah materials and the lack of systematic and relevant resources for the current context. Furthermore, the implementation of Da'wah in the field of aqidah in Malaysia faces various significant challenges from the content aspect, particularly regarding the need to improve Da'wah materials and the limitations of systematic and contextual reference sources that are relevant to current societal needs. According to a study by Rambli et al. (2021), the management of faith by religious authorities, such as JAKIM, remains limited in terms of developing in-depth modules and an integrated approach to addressing contemporary faith issues, particularly those related to the influence of liberalism and extremist thinking. In the context of formal education, significant weaknesses were also identified among teachers in Government-Assisted Religious Schools (SABK) in Johor, particularly in the planning and implementation of structured, interactive, and effective aqidah teaching materials (Izzaty, 2022).

More concerningly, the uncontrolled proliferation of online information sources has exposed young generations to unfiltered content, which can be misleading and erode a correct understanding of faith. The lack of high-quality, systematic, and authoritative digital Islamic content also affects the effectiveness of Da'wah delivery in this field. However, traditional approaches such as the "20 Attributes of God" methodology are still relevant and have great potential to be reapplied in the form of contemporary, digitally friendly, and pedagogical modules (Masud, 2023). Therefore, efforts to improve creedal Da'wah materials require a holistic approach that includes developing digital modules based on the creedal methodology of Ahlus Sunnah Wal Jama'ah, enhancing teachers' competence in planning structured content, and producing interactive materials that are contextual with current challenges, particularly in addressing the identity crisis and creedal doubts among the younger generation.

6.4 Challenges of the Da'wah Approach to People with Disabilities and Special Education

Figure 6 above refers to the branches of the Da'wah approach to people with disabilities and special needs. The implementation of Da'wah to people with disabilities (PWD) and special education students in Malaysia faces structural challenges, including the need for inclusive Da'wah modules and the adaptation of methods tailored to their physical, mental, and sensory abilities (Hassan & Osman, 2022). Initial studies found that preachers and

institutions still lack specific modules that consider disability categories such as visual, auditory, and intellectual impairments, which require a tailored approach (Nasir & Mat Teh, 2022).

At Integrated Special Education Schools (PPKI), Islamic Education teachers reported weaknesses in planning materials that are responsive to individual abilities, as well as a lack of suitable infrastructure and pedagogical support (Norliana et al., 2023). Additionally, the needs of people with disabilities (PWDs), such as the deaf, require sign language interpreters to participate in Friday sermons and Quran lectures.In contrast, visually impaired PWDs need materials in Braille or audio format, but these provisions are still far behind (Mohd Rashid & Ridhuan, 2025). The lack of access to disability-friendly digital modules reinforces the religious understanding gap among them and increases the risk of doubts about their faith.

Therefore, the transformation of the Da'wah approach should include the development of specific modules for each category of persons with disabilities, inclusive pedagogical training for teachers, and the provision of infrastructure such as disability-friendly facilities in religious educational institutions and mosques. Additionally, community empowerment through collaboration between schools, JAKIM, NGOs, and parents is crucial for celebrating the needs, potential, and thinking of this special group.

6.5 Challenges of Inward Acceptance

Approach to Da'wah Figure 7 above shows the form of acceptance challenges in the Da'wah approach. The acceptance of Da'wah among students and the community in Malaysia is increasingly affected by several socio-cultural and structural challenges, including a lack of student motivation, the dominant influence of social media, the still low effectiveness of Da'wah programs, and time constraints faced by Da'wah workers and participants. First, student motivation toward religious programs is seen to be declining due to the lack of appeal in the content. Approaches that are not suitable for the interests of the younger generation, thus weakening the effectiveness of the Da'wah network (Fauzi & Osman, 2022).

Second, although social media offers a wide range of networks, it also presents challenges in the form of inaccurate information, the aura of unauthorized speakers, and extreme content that spreads easily, which somewhat erodes the credibility of official Da'wah and causes confusion among young targets (Mohamad Ammar et al., 2025). Additionally, many traditional Da'wah programs overlook interactivity and contemporary contextual elements, making tazkirah sessions and lectures difficult to align with the fast-paced lifestyles of students who prefer digital formats (Nordin et al., 2022). Additionally, time constraints pose a significant obstacle, as preachers, especially those still working in professional or academic sectors, have less time to organize program modules intensively and comprehensively (Ismail et al., 2020).

Therefore, to strengthen the acceptance of Da'wah among youth and students, it is crucial to develop programs that are dynamic, interactive, and adaptable to digital advancements, while incorporating more systematic time management strategies and group engagement. As a result, the challenges of the Da'wah approach in education, as explained in the discussion, indeed have a beneficial impact on all teachers in elevating the teaching profession toward a better direction, especially in educating the nation's children in Malaysia. In conclusion, the literature review reveals five main themes that summarize the key challenges.

7. Conclusion

The findings of this study, based on the analysis of 15 articles, journals, and proceedings, reveal various challenges related to the *Da'wah* approach in education. The implementation of *Da'wah* in Malaysia today faces various structural and contemporary challenges, encompassing aspects of content, reception, approach techniques, and the involvement of special needs groups. From a content perspective, there is a lack of systematic, in-depth, and digital *Da'wah* materials, particularly in the field of Aqidah (Islamic creed). At the same time, society today is increasingly exposed to extremist ideologies and inaccurate information circulating on the internet. The inability of preachers and

teachers to develop a creedal module suitable for current needs has weakened the effectiveness of conveying the value of monotheism to the younger generation. Among students, the acceptance of *Da'wah* programs is decreasing due to internal motivational constraints, the distracting influence of social media, and the organization of *Da'wah* programs that are less interactive and do not cater to the tastes of the digital generation.Additionally, time constraints among students and teachers also limit active participation in continuous faith-strengthening programs.

Another increasingly pressing challenge is the effectiveness of *Da'wah* to people with disabilities (PWDs) and students with special educational needs (SEN), who are often marginalized in the mainstream of *Da'wah* due to the lack of special pedagogical approaches, suitable teaching aids, and a deep understanding of their cognitive and emotional needs. Inclusive approaches such as using sign language, visual graphics, audio recordings, and applying wisdom principles in teaching are still not widely implemented. In addition, although technology and art have great potential as a medium for creative *Da'wah*, they have not been fully utilized due to the digital divide among teachers and *Da'wah* workers, as well as a lack of training in creating *Da'wah* materials based on visual, audio, and social media. Undeniably, this *Da'wah* approach in education has a significant positive impact on generating knowledgeable and high-quality education, aligning with other developed countries. Therefore, *Da'wah* in this postmodern era requires a paradigm shift toward a more contextual, interactive, inclusive, and strategic approach.

Comprehensive improvements include developing authentic and relevant content for the challenges of the times, training teachers and preachers in digital literacy and special pedagogy, and cross-agency collaboration to build effective *Da'wah* programs for all segments of society, including minorities and those in need of education in this challenging life. The findings of this study suggest that the challenges faced by Islamic *Da'wah* in educational contexts are not confined to specific local or cultural settings, but rather reflect broader global educational dynamics. Issues such as identity negotiation, pedagogical relevance, and engagement within pluralistic learning environments have been widely discussed in international literature on religious and values-based education.In multicultural and secular educational contexts, particularly in Western and plural societies, Islamic educational practices often operate within frameworks that prioritise inclusivity, neutrality, and global citizenship. Previous international studies have highlighted similar tensions between maintaining religious authenticity and adapting pedagogical approaches to diverse learner populations. These parallels suggest that the challenges identified in this study resonate with global patterns in religious education, rather than representing isolated or context-specific concerns.Furthermore, the increasing influence of globalisation and digitalisation has reshaped the modes through which *Da'wah* is communicated and experienced within educational settings.

Comparative research has shown that educators across different regions face common challenges in integrating traditional religious values with contemporary pedagogical expectations, including learner-centred approaches and technology-mediated instruction. This convergence underscores the need for adaptive and context-responsive *Da'wah* strategies that remain grounded in Islamic principles while engaging constructively with global educational discourses. By situating the findings within international and comparative perspectives, this study contributes to a broader understanding of Islamic *Da'wah* in education as a dynamic and evolving practice. The thematic challenges identified highlight the importance of developing pedagogical frameworks that are both spiritually grounded and globally informed, thereby enabling *Da'wah*-oriented education to remain relevant and practical in an increasingly interconnected world.

Declarations
I hereby declare that this article is my original work and has not been published or submitted elsewhere for publication. All sources of information have been properly acknowledged.

Competing Interests
None.

Ethical Approval

This study was granted an exemption from requiring ethics approval as it does not involve collection of sensitive personal data. As such, it adheres to institutional guidelines that classify this type of study as low-risk and not subject to formal ethics approval.

Acknowledgments

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